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A DECLARATION FROM THE PEOPLE CALLED Quakers,

To the Present Distracted Nation of ENGLAND.

With Mourning and Lamentation over it, because of its Breaches, and the Cause thereof laid down, with Advice and Councel how Peace, Union, and Happiness may be restored, and all the present troubles removed.

Burrough (Edward)

LONDON,

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CALLED

PEOPLE

FROM THE

DECLARATION

To the Present Distracted and Broken NATION of ENGLAND, and to all her INHABITANTS.

A Presentation and Declaration from the Seed of God, and from the People called Quakers, *with their Sense and Knowledge published, concerning the present Divisions and Confusions come to pass in the Land, with the Causes thereof laid down and discovered; and also good Counsel and Advice held forth, how Peace and Unity may be restored, and how the present Tribulations may be removed.*

OH! poor distressed Nation, and full of troubles, how art thou broken and divided? how hath divisions and distractions compassed thee about, and entred into thy bowels? and how are thy Inhabitants and thy people divided, even into hatred one against another? and how are they filled as with mischief one toward another? even as it were thirsting for the blood one of another. Oh! how are thy Rulers and thy Subjects, thy great men and thy poor confounded amongst themselves? and how is the wisdom of thy wise men turned into folly, and their union into present contention? and how do they seek the overthrow one of another, and how do they lye in wait to be avenged one against another? and how are the hearts of many filled with envy, contention and revenge; and love, peace and unity are far away, meekness, patience and long-suffering, which ought to be among thy people, seems to stand afar off; And oh Nation, this is the day of thy trouble, and the beginning of thy sorrows.

And forasmuch as it hath pleased the Lord God Almighty to bring and suffer things thus to be brought to pass, as if he would make our Nation a heap, and suffer destruction upon it, and having suffered the Rulers and great men to overturn and break down one another, and to rend & tear one another from off the Throne; pulling down others, and setting up themselves, even

thorough their ambition and vain glory, and for corrupted ends to themſelves, whereby this our Nation is brought into preſent confuſion, and many are begotten thorough theſe things into fury, heart-burnings and malitiouſneſs, as if men were ready to devour each one his Neighbour and their Brother about Government and Rule, being greatly divided and diſtracted in this matter; ſome crying up one way of Religion and Church, and Civil Government, and ſome crying up another way, being each one ſort of people ſeeking themſelves and the proſperity of their own intereſts, and to have their own deſires accompliſhed, but few ſeeking the Lord, and to advance him in truth and righteouſneſs.

And becauſe of this, there is no eſtabliſhment in the Earth, but ſtrife and contention, and heart-burnings in the bowels of the Nation, and great want of true love, true unity and true peace, and all the contrary doth abound among the people, becauſe of which the Nation is ſubject to preſent miſery, even to blood-ſhed and murthers, and liable alſo to greater Judgements which may alſo come upon it becauſe of theſe things; all which we have deeply conſidered with mourning and with breakings of heart, on the behalf of the Nation the Land of our Nativity; we have ſeen, we have ſeen the cauſe of thy diſtractions to be the ſins of thy Rulers and People, and we have ſeen the effect of them to be doleful and miſerable unto thee, except the hand of the Lord turn it backward.

And oh, how do we mourn and lament, to behold the out-goings of men, and the preſent condition of the People and Rulers in this the day of their trouble; alas they do not behave themſelves towards the Lord that his Judgments may be turned away, they do not ſeek him in truth and righteouſneſs, they do not turn unto him with all their hearts, neither do they tremble at his Word: But they the rather reject his Counſel, and deſpiſeth his viſitation, and they ſeek themſelves, and exalt their own horn, and loves the honour of this world, and their hearts are hardned, and the great men ſeems to be utterly inſenſible of what the Lord is a doing, but ſeeks great things for themſelves, and each one rejoycing in anothers fall, and glorying in their advantages one over another; one ſort being firſt down, and another ſort comes up, boaſting themſelves over the fall of their Enemies, and not knowing that their time alſo is but very ſhort. And

thus

thus is our poor Nation tossed to and fro thorough the ambition of men, who even makes a prey upon the poor peoples Persons and Treasure for their own corrupted ends, and thy Rulers hath not had respect unto the Counsel of the Lord, but seems to refuse the way of peace, and even adds fewel to the fire of Gods wrath, by heaping up one transgression upon another, and they receive not the instructions of the Almighty. Behold, oh Nation, great trouble is upon thee, and the men that should Rule thee, & which have pretended to govern thee, they do not walk in the way of thy peace, neither do they bring healing to thee. These things we have considered, and thus we lament over thee, and over thy present State. Oh Nation, how art thou like an ungirded vessel, that is ready to fall one piece from another? and how art thou like a body without a head, and all thy joynts out of order? and what confusion art thou fallen into, which is thy present State, and art even as a widow without a husband, and art left comfortless unto this day, and ready to devour thy self, thorough the envy that lodgeth in thy own bowels; though thou hast had Kings over thee, and chosen thee Parliaments, and set up Protectors, and Committees and Councels have been created in thee, to have been as a defence upon thee, and to have born the Scepter of thy Government; but alas all these have left thee, and thou art now as alone, and left in trouble and confusion, and none of all these that have sitten on thy Throne have brought Salvation unto thee, but thou art left comfortless even as a widdow unto this day, and the Staff of thy hand hath pierced thee, and thy strength and confidence hath betrayed thee, and them whom thou hast chosen have wrought no deliverance at al in thee, even the men that thou thoughtest should have healed thee, they have made thy wound more incurable, and they in whom thou hast reposed trust, they have been deceitful an d treacherous in thee, for many have sought themselves, and who should be the greatest, and they have trifled away many precious hours in vain contentions about Government, what it should be, and who should govern, while as no good thing hath been effected by them, but in the mean time of their delaies, and while they have been making themselves rich with the Nations Treasure, and loved this worlds perishing honour, and vain titles, the Nation hath starved for want of mercy and just Judgment, and the cause of its necessity hath been forgotten, and mercy & truth, and the freedom

of the people neglected, and the cauſe of the fatherleſs, widow and ſtranger, and the cauſe of the afflicted people have they not reſpected; Oh Nation, the men that have ſitten on thy Throne they have left thee groaning yet under great oppreſſions, wounded with the ſpirit of Tyranny yet un-caſt out, and thy people are yet unhealed, but the breach hath been made wider, even by that Spirit which hath poſſeſſed thy Kings, thy Parliaments, thy Protectors, thy Councils, thy Committees, who hath proved unto thee Phyſitians of no value, but have been the increaſers of thy grief, and even becauſe of their iniquities, and the ſin of their ambition and oppreſſion hath the Lord dealt thus with them, and ſuffered them to daſh one another in pieces, and through judgement unto themſelves and thee, Oh Nation, are they at preſent ceaſed from thee, and thou art left alone, and without a deliverer in the Earth, full of troubles and diſtractions; Oh that thou wouldſt now look unto the Lord, and ſeek him in righteouſneſs, that he may heal thee, for there is none of all them that do pretend to rule thee, that do rightly proceed in the way of thy deliverance, they do not apply healing balm unto thy wound, they rather add unto the cauſe of thy ſorrow, then removes it from thee, their hearts are not aright before the Lord, and how then ſhould they proſper in their doings.

All theſe things have we viewed, and pitied the condition of our Nation, and thus we do declare that the very cauſe of theſe things that are come to paſs in thee is in that, oh Nation, thou haſt ſinned, thou haſt ſinned; and the cry of thy iniquities is come up before the Lord, even the ſins of thy Rulers and thy People is the cauſe of Gods diſpleaſure againſt thee, and he is provoked through their tranſgreſſions, in thee is found the blood of the innocent, in thee is found the murther of ſouls, in thee is found treachery againſt God, and hypocriſie, and diſſimulation with God and men, in thee is found pride and oppreſſion, whoredom and drunkennes, ſtealing and murther, in thee is found the very burthen of iniquity, and the full meaſure of tranſgreſſion, even the tranſgreſſion of Gods whole Law, deceit is found in the unſoundneſs of heart, and unconſtancy in all good things, multitude of hypocritical faſtings, prayers, and ſervices in thee is found, even deſtroying ſins of all ſorts doth abound, and thou haſt provoked the Lord God by thy abominations: Thy Rulers have been oppreſſors, thy Teachers deceivers of Souls, and thy People are froward

froward and perverſe againſt the Lord, in thee is found the men that judge for rewards, and the Prieſts that preach for hire, and the Prophets that divine for money, thy ſins are like *Iſraels* of old for number and greatneſs, and thou haſt loſt Gods favour and gained his fury by thy own doings, and thou art the very cauſe of this miſery, and haſt brought it upon thy ſelf, and becauſe thou art departed from the living God by thy tranſgreſſions, therefore hath he confounded thee, and turned thy wiſdom into folly, and he is departed from thee, and out of thy connſels, and men are left to the counſels of their own hearts, and as it were ready to deſtroy one another, Ruler againſt Ruler, and Neighbour and Friend full of ſtrife one againſt another, and this is hapned unto thee as a judgement for thy iniquities, who haſt alſo neglected a glorious day of viſitation, thy Rulers and inhabitants have been warned, and the cry of repentance hath been ſounded towards them all by a deſpiſed people, but warning hath not been regarded, but the Word of the Lord rejected by thy Rulers and People, and loe what wiſdom is there in them, not ſo much wiſdom from God as can preſerve them, but it may be juſt with the Lord to ſuffer them to drink the blood one of another, even becauſe they have ſinned againſt God and rejected his counſel, therefore is this come to paſs in the Nation; for hadſt thou, oh Nation, walked in the light of the Lord, it had been better with thee, had every one obeyed the light in his own conſcience, and had every one ſought the Lord and not himſelf, had thy Rulers ruled for God, and had thy people been ruled of God, then this day had not been a day of trouble, but it had been a day of joy, and ſorrow and anguiſh had been removed far from thee, and bleſſings had filled thy habitations.

And now whereas many wiſe men have been adviſing and conſulting the peace of this our Nation, & they have given in their counſel for the removing theſe troubles, yet peace and unitie ſeems to be far away, and though they have ſought peace for this Nation, yet they have not walked in the perfect way thereof, for innocency, truth, & ſimplicity have bin wanting, which God only will bleſſe, and by flatteries and deceits, and the pollicy and wiſdom of this world have they thought to make up thy breach, but it cannot be, for in the way of that proceeding will not the Lord be found in a needful time, & his preſence hath been wanting in their counſels, and therefore the fruit of peace is not yet grown up; this we have ſeen, & therefore thus we do declare, O

Nation the inward cauſe of thy deſtractions muſt be removed, even thy iniquities muſt be forſaken, and thy tranſgreſſions repented of, thou muſt forſake thy former wayes and doings that are not right, thou muſt leave off thy hypocriſies and flatteries with God and men; thou muſt repent thee of thy profanneſs, and of thy profeſſion alſo, thy ſin and thy righteouſneſs muſt thou put away, which are both abominations unto God, thou muſt ceaſe to do evil, and learn to do well, and thou muſt be uncovered of thy ſheeps cloathing, thy large profeſſion of Religion, and the multitude of thy prayers and Sermons, and the number of thy oblations and offerings, theſe things have not been pleaſant unto the Lord from thee, but becauſe hereof is he the rather provoked againſt thee, and thou muſt be ſtripped of thy filthy garments, and ſet as in the day that thou waſt born, before thou canſt be cloathed with divine righteouſneſs; and O Nation, thou muſt be changed, not in name onely, but in nature, thou muſt be converted, that the wrath of the Lord may be turned back from thee; every inhabitant in thee muſt become a fighter againſt the evil in his own heart, and the plague thereof muſt be ſought out and removed; the ſin muſt be forſaken that judgement may ceaſe, and every one muſt ceaſe to provoke the Lord, and no longer vex his ſpirit within them, and every one muſt love the light of Chriſt in his own conſcience, and become a follower of it, that will lead him out of all ſin, and every man muſt put off his tranſgreſſions and forſake himſelf, and lay down the enmity, and caſt it out of his heart that he hath againſt Perſons, and he muſt War againſt the Enemies of his own ſoul, and the enemies of his own houſe muſt be ſlain, even his own luſts, and even the evil affections of his own heart muſt he become an Enemy unto, and every man muſt deny the falſe Teachers and deceivers, and muſt come to be taught of the Lord, every one muſt turn to him and come into his Covenant, and hear his word and obey his voice, and become humble and meek, and muſt tremble at the word of the Lord, and muſt become upright and innocent.

And, O Nation, if it were thus with thee, then ſhouldſt thou be a happy people if thou do theſe things, then ſhall all thy breaches be healed, and thy ſorrows be turned into joy, and the Lord ſhall ceaſe to ſmite thee, and his anger ſhall be turned clean away; This is our counſel unto thee, remove thy iniquities by repentance, be converted to the Lord, and he ſhall heal thee, and his love ſhall be ſhed abroad;

peace,

peace, plenty and satisfaction, unity and concord shall be unto all thy inhabitants, and the Lord himself shall be thy King, thy Judge & thy Law-giver: he will judge thee with equity & not with oppression, he will teach thee in the perfect way, and thou shalt not err, he will defend thee from all thine enemies, & Tyrants shall not have power over thee; Oh Nation, if thou do these things, even turn to the Lord with all thy heart, that he may walk in thee, and dwell in thee, then should thy light break out of obscurity, and the dew of mercies should fall upon thee, and it should be unto thee as a Morning without cloudes, and thou should'st be refreshed after all thy sorrows, the Nation should be happy, and the People blessed, and the Government of peace and truth should be established, never to be confounded any more.

And thus thy iniquities being removed, the plague should cease, and the cause of destruction being taken away, no fruit thereof should appear, wherefore let men cease to hatch mischief one against another, & to seek vengeance one of another, and let them seek with all speed & sincerity to get victory over their own sins, and that vengeance may be taken upon their own transgressions; and this is our Counsel for the healing of our Nations breach, and for the turning away of the anger of the Lord. But and if, O Nation, thou continue in thy perverseness, & in thy transgressions which the Lord hates, & if thou wilt not turn to him that smiteth thee, and love his Rod that corrects thee, but wilt alwayes grieve the Spirit of the Lord, and will be obstinate and stout-hearted against the Lord and his reproofs, and if thou wilt continue in thy accustomed sins, then shal the reward therof be upon thee, even breach upon breach, and one judgment upon another, and Mercy shall be with-holden from thee, and the dew shall not fall upon thee, but thou shalt be as a barren heath, & thou shalt be given up to consume thy self in mischief, and in thy heart-burnings one towards another, if thou wilt set up Rulers of thy own proud and ambitious men, and will not chuse the Lord to Rule over thee, but reject him & his people, then shall thy breach never be healed by the men whom thou chuseſt, but through them shall thy breach be more desparate, & thy wound made more incurable, & if thou wilt set up teachers that teach for filthy lucre, and Prophets that divine for money, and Priests that preach for hire, & will not receive the Covenant of the Lord, and him to be thy Teacher by his Spirit, then shalt thou Err in thy wayes,

and ſtumble & fall, and never know perfect peace with God, nor one with another, but as thou loveſt oppreſſion & deceit, & walkeſt in tranſgreſſion, ſo ſhall it be unto thee, and thou muſt eat the fruit of thy own doings, miſery upon miſeries ſhall be upon thee, and thou ſhalt not ſee the face of the Almighty to refreſh thee; wherefore, O Nation, conſider before the night come upon thee, when no way will be found by thee to be delivered, for in the midſt of thy confuſions God is a working, he hath a work to bring forth which ſhall be a work of great mercy and deliverance, or of ſorrow and of great Judgement, even to the whole Land.

And as for us, we hereby declare unto thee, we are not thy Enemies, we ſeek not thy hurt, nor do we deſire vengeance upon our Enemies, we ſeek not thy diſtruction, but we deſire thy repentance, that thou mayeſt be healed; we have not the ſpirit of miſchief and rebellion in our hearts towards thee, neither are we for one party or another, nor do we ſide with one ſort againſt another, neither do we joyn our ſelves to this ſort or the other, nor do we war againſt any by carnal weapons, neither ſhall we ever provoke the Nation againſt us, otherwiſe then by our righteous and holy walking, and we do declare that we are not for men nor names, nor ſhall we joyn with this or that ſort of men, but as they act righteouſneſs alone, nor any thing which yet appears, can we fully embrace or rejoyce in; for they are all corupted in their wayes, and that curſed ſpirit of ſelf-ſeeking ſeems to be the rule of, and to leaven their principal actions, and we rather yet chuſe to ſuffer by all, as for a long time we have done already; then to loſe our integrity and innocency by joyning to any in their unjuſt wayes, for we reject all places of corrupted honour, and we are yet kept free. It is true, we are a people gathered of the Lord into one Spirit, and though a people little in account, and very low in reputation, and greatly reproached, and even a ſuffering people by all ſorts of men, yet we are a People loved of the Lord, and his preſence is among us, and his dread filleth our hearts, and though we are accounted as a caſt-out people, yet are we dreadful unto the wicked, and muſt be their fear, for we have choſen the Son of God to be our King, and he hath choſen us to be his people; and he might command thouſands, and ten thouſands of his Saints at this day to fight in his cauſe, he might lead them forth and bring them in, and give them victory over all

their

their Enemies, and turn his hand upon all their Perſecutors, but yet his Kingdom is not of this World, neither is his Warfare with carnal Weapons, neither is his Victory by the murthering and killing of mens perſons, neither hath he choſen us for that end, neither can we yet believe that he will make uſe of us in that way, though it be his only Right to Rule in Nations, and our Heirſhip to poſſeſſe the uttermoſt parts of the Earth; but for the preſent we are given up to bear and ſuffer all things for his Names ſake, and our preſent glory and renown therein ſtands till the appointed time of our Deliverance, without the Arm of fleſh or any multitude of an Hoſt of men: This we Declare, & O Nation, though we have born thy Reproaches theſe many years, & have paſſed under the Rod of thy wicked Rulers and People, and we have been Afflicted through their hard-heartedneſs, though we never have provoked thee otherwiſe then by our well-doing; & though perſecution, impriſonments, whippings, baniſhments, and all hard things have been our Portion from thee, yet this hath been for righteouſneſs ſake and not for any evil-doing, and we have born all theſe things in much Patience, and we are not now provoked againſt thee to ſeek thy hurt, or to work evil in thee, though thou haſt ſmitten us, yet would we have thee to be healed, and though thou haſt ſought to deſtroy us, yet would we have thee to Repent and be ſaved, and we are at this day thy mourners, and are afflicted for thee in our hearts, even becauſe thou haſt provoked the Lord againſt thee, though we do rejoyce in the Judgements which ſmiteth thee, yet we mourn for thee who hath deſerved ſuch woful ſtripes, and alſo becauſe thou refuſeſt the way of Peace, and counteth them that Reprove thee even thy Enemies, and hardneſt thy heart againſt Gods Inſtructions, and counteth his free-born people thy bond-ſlaves, who hath not any large Portion, nor great Places of Honour in this Nation, nor any thing to glory in from thee but Sufferings, Afflictions and Tribulations: Where is the place in this Nation that we have not been Reproached? In what Street have we not been Reviled, and in what Priſon have not we been unjuſtly impriſoned? And among what ſort of People have not we bin hated? And what one of thy Judges & Rulers can clear themſelves before the Lord from the guilt of our unjuſt ſufferings? O Nation, our Portion in thee for theſe many years hath been thy cruel Reproaches; our greateſt place of Honour in thee hath been under thy cruel Oppreſſions, & theſe things and the guilt thereof

will God charge upon thee, and reward thee for one time or another; yet notwithstanding all this, our present desires for thee are good and not evil, that thou mayest be saved and not destroyed, healed and not wounded unrecoverably; and we would not adde unto thy griefs by any just provocation, through any evil towards thee, neither would we work Offence in thee further then what thou takest for Righteousnesse sake, and for the Exercise of our pure Conscience.

And though there hath been in this Nation divers and sundry overturnings of late dayes, and some have been turned out, and others brought into place, each one sort of them crying against the evil of another, and promising to accomplish such and such good things in the Nation; yet alas, What is there effected unto this day? What Freedom and true Liberty to Subjects more then was many years ago? What Oppressions taken off from the People? what Establishment in Government? Alas, not any of these things are accomplished, neither do we see a right thing propounded, and rightly prosecuted by any party yet appearing; but the cause hardly yet appears, carried on by any among them, which can be said of it, This is of the Lord, and is perfectly right, and the Lord will prosper it: for the most of the men that have yet appeared on the Throne, they have Rejected the Word of the Lord and his Counsel; and what Wisdom is there in them? only the Policy and subtilty and wisdom of this world wherein they build, but the Lord throws down even before it be finished; and they Consult therein, and the Lord dasheth to pieces; they set up, but he pulls down, because they want his Spirit and Wisdom, and his Authority amongst them; and they are as the Potsheards of the Earth that the iron Rod must break in pieces: And this we Declare, the men (yet) seems not to appear in all these Parties which are worthy to handle the Lords Scepter, and to be crowned with the honour of Authority in his Government: but even this Party and the other Party seems to be unworthy to Rule for the Lord, for they appear to be Choaked with the Honour of this World and corrupted thereby, and uncapable of receiving that Anointing that men must have that shall truly Rule for God: And though many in our dayes that have Ruled over us have promised great Things to the Nation, yet we see all hitherto have wanted Power to perform, and have not been blessed with the Presence of the Lord, so as this Nation hath been healed & redeemed by them,

and we are utterly out of all hopes of this party or the other party, of this man or that man, to bring salvation into this Nation from all its bonds and oppressions, for we know what soever men professe to do, yet they cannot perform any good thing, nor Rule for God in our Nation, till they themselves be reformed and ruled by him, and have the Spirit of God poured upon them for such a work, and this we declare, till that a man or men be ruled of the Lord, they can never rightly rule for him, nor bring deliverance & freedom to an oppressed Nation, though men may and have promised much, yet their fruit is but little, and thou, O Nation, hast long bin deceived by such men who have flattered thee with the multitude of fair words, and promised thee deliverance; and hereby mightest thou learn wisdom, O *England*, never more to rest under the shadow of such men, make no more a mountain to cover thy self, rest not under the shadow of dead Trees that wants the Virtue of God, but now look at the living God, and wait for that King of Righteousnesse and Peace whose right alone it is to Rule, for he alone can bring salvation to thee, he alone can heal thy breaches, even Jesus Christ whose coming is at the door, and in the mean time O Nation, while he is absent thou art dry and barren, and empty, thou art tossed and shaken, and thou art tossed and perplexed, and cannot be rightly comforted, for men shall not be a rest unto thee, but one after another shall they be overturned, for it is the Lord alone, and under his Government shall people find perfect rest and freedom from all oppression; for what is a King? and what is a Parliament? what is a Protector? and what is a Councel or any other sort of men, while the presence of the Lord is not with them, and while his Spirit and Authority is wanting to them? what can any of these bring forth, none of all these what soever, if the Lord be not chief in them and amongst them, and his counsel their onely guide, shall be any otherwise unto this Nation, then as a broken reed to lean upon, and no more then a shadow which shall not save the people from the heat nor from the storm, this we know and this we declare in the Name of the Lord, and we are not for Names, nor for men, nor for Rules of Government, nor are we for this party, nor against the other because of its name and pretence, but we are for Justice and Mercy, and Truth and Peace, and true freedom, that these may be exalted in our Nation, and that goodnesse, righteousnes, meeknesse, temperance, peace and unity with God and one with another, that these things may abound and be

brought forth abundantly, such a Government are we seeking and waiting for, wherein Truth and Righteousness, Mercy and Justice, Unity and Love, and all the fruits of holiness may abound, and all the contrary be removed, cast out and limitted; and we are not for such and such names and Titles of Government, that promises fair and performs nothing; but if a Concil, if a Parliament, if any one man or a number of men whatsoever shall have the Spirit of the Lord ponred on him or them, and shall be annointed of the Lord for such an use and end to Govern this Nation, under such onely shall the Nation be happy and enjoy rest from such men fitted of the Lord, and called by him, and under such a Government of Truth and Righteousnesse shalt thou, O Nation, enjoy rest from all thy travels, and under such a Government shall the Righteous rejoyce, and the whole Land sing for joy of heart, when Tyranny and oppression shall be clean removed, strife and contention, & self-seeking utterly abandoned, & when Peace & Truth flows forth as a stream, and the Lord alone Rules in thy Rulers, and he the Principal amongst them, and under such men, and such a Government onely and not under any other, shalt thou, O Nation, be happy, and thy people a free people.

Wherefore, O Nation, when wilt thou begin to look to the Lord? when wilt thou begin to set up him and not man? when wilt thou mind his Power and Presence in and through men, more then any men themselves? when shall it once be, O ye people of our Nation that you will seek after him to be the principal and chief Power among you? Oh let your eyes be turned to the Lord alone that he may deliver you, and bring salvation and freedom, and look no more at men but onely as they are in him and guided by his Spirit, and only expect good from men, as men are guided by the Lord, and then shall you not ever any more be deceived; as long as you have bin with Kings, with Parliaments, with Councels, with Armies nor any others; for in these have you trusted and not in the Lord; from these have you expected great things without him, when as alas, what shall men accomplish? or what can they bring forth while they reject the councel of the Lord and his Word as hitherto they have done? and therefore hath he broke them and confounded them, yea, and he will break them and crush them under his Rod, even till they learn his judgements and know him the alone Power, and give honour to him that doth whatsoever he will, and he will overthrow it once

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and again, even till he come whose right it is to Rule, and he is at work in this his day, and because of iniquities doth he visit with tribulation, and through great tribulation, and overturning of Men and Powers, will he advance his own Kingdom and Government, and the end of all these things shall bring forth his glory, & men that will not honour him by dealing righteously in their day upon earth, they must honor him in their destruction at their latter end, & let not men glory one over another while some are put down and others set up, but let them all know they have but each sort their hour, and their end will come even as others, for an everlasting Kingdom & Government will God set up that must rule over all, and this is the hope of a poor despised people, though for present hated of all, & sought to be destroyed by all, yet our souls are anchored and stay'd even in the sure promises of our God, in this the day of the Nations trouble, and though we are very poor and rejected of all, and have nothing to glory in amongst any party or sort of people, but even in our repoaches and sufferings that we sustain from all, yet have we perfect rest in God, and satisfactions over all these distractions, we know him in whom we have believed, and we trust in the shadow of his wing, and we are not of a doubting heart concerning what can come, or whomsoever doth rule, for this we know, though all seeks after our blood, yet he can deliver us if he will, we know him that can do all things, & if he save none can destroy, if he bless none can curse; him we know, and in him we rest, and we give our power in all things to him, and not unto mortal man whose breath is in his nostrils, who must perish as the dung, we cannot be afraid of their horror, nor can we be drawn by their love, but we trust in his Name & under his defence shal we be saved, we give our power to him to be defended & preserved by him alone, and we are well contented with our sufferings & murmurs not, our sufferings are our present Crown; but yet wo unto that Authority wch maketh us to suffer, and wo unto the men upon whom God shall charge the guilt of our oppressions, and wo unto that spirit that is found acting against Gods annointed; behold ye mountains of the earth, behold ye Rulers, and ye people, the Lord hath blessed his people, and every tongue that riseth up in witness against them shall be condemned, & every weapon that is formed against them shall be broken; this is our hope in this gloomy day, and the hope of a Kingdom of righteousness and peace which must be set up, is our refreshment in this day of trouble, and let not our enemies glory

over.

over us, for though we are poor, yet shall we be made rich, and though we have no carnal weapon, yet shall we conquer, and thus have we declared our selves in much plainness and sincerity to our Nation whom we love, and whose present condition we pity & lament over, and we are friends to an appearance of good that may come forth in truth and sincerity, and as righteousness doth appear in any, we are ready to joyn with it in our prayers and desires, yea, and otherwise; even that which hath the Image of our God upon it, whenever it shall appear, we shall rejoyce therein, and add our help thereunto, that it may prosper; for, for the establishing of righteousness in the earth, our all is not dear unto us, though hitherto we have bin silent & not medling with this party or the other, but by way of reproof of the evil in all, and informing all to the good; and it cannot be charged upon us that we have sided with one or another, for we have beheld all hitherto out of the right way as we have said, but we truly seek the general good of our Nation, and though we are accounted so & so, yet we have not lost true reason nor understanding, but we well know what is wrong, and what would be right, even in way of Government, but the time appears not to be yet when innocency and simplicitie of heart can be embraced; for men are yet too wise in their own wisdom, and cannot receive the Counsel of the Lord that they may prosper, and therefore are they, and must they be confounded amongst themselves, and dashed one against another, till they learn the way of Righteousnesse and Truth.

The substance of this was given forth the twentieth day of this tenth moneth, being moved of the Lord by his Spirit thereunto, through *Edward Burrough*, and is now judged meet to be published to the Nation, in the behalf of us and our Friends, under our hands,

Ger. Roberts.	*Robert Benbrick.*	*James Strutt.*
Tho. Harte.	*John Boulton.*	*John Pennyman.*
Gilbert Latye.	*Ellis Hooks.*	*John Crook.*
John Anderdon.	*William Crouch.*	*Edward Billing.*
John Osgood.	*Gobert Sikes.*	*Benjamin Furly.*

THE END.